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THEOLOGICAL MONTHLY.

VOL. IX. MARCH, 1929. No. 3.

Perpetual Forgiveness.

Translated from Dr. E. Preuss's *Die Lehre von der Rechtfertigung*, Part VI.

THE REV. JUL. A. FRIEDRICH, Iowa City, Iowa.

(*Continued.*)

True, it has been noted that there is a difference between the first forgiveness and perpetual forgiveness. This we admit, just as there is a difference between the first breath of a new-born child and its breathing after that. And furthermore, with justification as it takes place for the first time other things are connected. It is, however, important to see clearly wherein this difference consists and wherein it does not consist, lest the foolish talk gain ground in our midst that a person is justified but once in his life and that after that there is nothing but sanctification. The first and foremost difference concerns the person who is justified. At the time of the first justification he is an enemy of God, who is under the power of darkness and in the bondage of sin; afterwards he is merely a sinner, for also the greatest saints remain sinners to the grave. From this follows the second difference: the first justification translates from the state of wrath into the state of grace, from guilt into favor; perpetual justification keeps one in favor. The third difference is this: the first forgiveness which one obtains coincides with regeneration; perpetual forgiveness does not. On the other hand, the difference does *not* consist in the nature of the divine operation; it is the same act by virtue of which God regards Saul at Damascus and Paul at Philippi righteous. Nor should one say that the first act of God is called justification and the second simply forgiveness; for justification and forgiveness are one and the same thing. For when Paul calls the man blessed "unto whom God imputeth righteousness without works," he, in order to prove this statement, appeals to the word of the psalmist: "Blessed are they whose . . . sins are covered." Rom. 4, 6. 7. So Paul understands what David says of forgiveness as referring to justification. And Acts 13, 38. 39 he declares: "Be it known unto

you, therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins; and by Him all that believe are justified from all things from which ye could not be justified by the Law of Moses." Here, too, forgiveness of sins is nothing else than justification. Paul says, Rom. 5, 9, that we are *justified* by the blood of Christ. St. John expresses this truth in the words: "The blood of Jesus Christ *cleanseth us from all sin.*" 1 John 1, 7. So justification and forgiveness are the same thing.

If one nevertheless wishes to call only the very first forgiveness which one obtains justification, then he must at least limit this term to Baptism. For in Baptism we were delivered from the power of darkness and were translated into the kingdom of Christ; in it we were washed, sanctified, justified, in the name of the Lord Jesus and by the Spirit of our God. Col. 1, 13; 1 Cor. 6, 11. It would, however, be altogether senseless and contrary to the Scriptures to call only that forgiveness which one obtained at any time after severe inner conflicts absolute justification. This amounts to a denial of the power of Baptism and at the same time creates the foolish delusion that henceforth justification need not be continued, but that only sanctification is necessary. When the Word of God speaks of persons who are justified, it does not mean people who at some time in their life obtained forgiveness and thereafter served the flesh, but it means believers, *i. e.*, persons who first were translated from the state of wrath into the state of grace, but to whom since then their perpetual faith, born of repentance, is perpetually imputed for righteousness. Therefore we say with Hollaz: "We distinguish between first and continued justification. The first justification is the act of grace by which God for the first time completely absolves the sinner who is guilty of eternal death in view of the merit of Christ, which he apprehends by faith, of all sins and all their punishments. Continued justification, however, is the act of grace by which God perpetually regards as righteous the penitent sinner who in true faith perpetually asks for forgiveness." [1]

This, then, is the course of our pilgrimage: In Holy Baptism

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1) Quomodo distinguitur justificatio? Justificatio distinguitur in primam et continuatam. Illa est actus gratiae, quo Deus peccatorem reum aeternae mortis, sed conversum et renatum, intuitu meriti Christi vera fide apprehensi a peccatis eorumque poenis primum absolvit et gratiosa aestimatione justum reputat. Haec est actus gratiae, quo Deus hominem, poenitentem et vera in Christum fide jugiter remissionem peccatorum expetentem, in statu justitiae conservat. (Hollaz, *Examen*, p. 379.)

all our sins are forgiven;[2] if we continue in His goodness, God continuously sees us wholly pure in the blood of His Son and is unto us "a tabernacle for a shadow in the daytime from the heat and a place for a refuge and a covert from storm and rain." Is. 4, 6. His perpetual justification, however, flows from the fountain of the first justification in Baptism.[3] So we never possess our righteousness in *ourselves,* but always in Him. For in us there is nothing but sin, unrighteousness, and foolishness. Therefore we unceasingly rend our hearts, Joel 2, 13, and perpetually plead for mercy.[4] And as surely as our sin is ever before us, Ps. 51, 3, just so surely the righteousness of Christ is ever over us, and before it would wither or lose its power, the Danube would flow back into its source. In this matter we do not trust in the faith which we had or in the forgiveness which we obtained in the past, Ezek. 33, 13, else we should be like people who attempt to preserve the sunlight in bags; but we always trust in the ever-present blood of Christ, which perpetually cries for mercy. This blood we continuously present to the Father in perpetual repentance. Therefore we do not consider it to be too much if we receive forgiveness of sins early Sunday mornings in the confessional service and again, half an hour later, in the main service, after the confession of sins, and once more at twelve o'clock in Holy Communion. Yes, we would not consider it to be too often if we received forgiveness of sins twenty times every hour.[5] I ask, not the sticklers for pre-

2) Eos etiam, qui dicunt, inquit, baptisma non omnia peccata delere, condemnamus; quia scimus plenam purgationem per ipsa mysteria conferri. Hoc dicimus et nos; sed parvulos quoque per ipsa mysteria primae nativitatis et obnoxiae successionis vinculis solvi, non dicitis vos. Propter quod de ecclesia Christi, quae hoc antiquitus tenet, oportet, ut sicut alii haeretici segregemini et vos. (Augustine, *Contra Duas Epistolas Pelagianorum,* I, 41.)

3) Luther. St. Louis Ed., XII, p. 1143.

4) *Appendix ad Cat. Maj. Brevis Admonitio ad Confessionem.* Book of Concord. Mueller's Ed., p. 774.

5) Est autem hoc etiam expendendum: An haec justificatio tantum semel sit quaerenda; aut: an sufficiat, si quis post gravem lapsum eam quaerat, sicut David post commissum adulterium et homicidium jacuit coram arca et flebiliter reconciliationem cum Deo quaesivit. Nequaquam, sed est talis doctrina, quae quotidie in praxi est exercenda. Uti enim panis quotidianus resumendus est, ita etiam, quia justus in die septies cadit, Prov. XXIV, 16, quotidie iteranda est illa petitio: Dimitte nobis debita nostra, atque per eam justificatio quaerenda. . . . Et licet ubivis orare, Joh. IV, 23, etiam domi in cubiculo, Matth. VI, 6; tamen singuli precum domi mane et vesperi non debent oblivisci. Sed quia verendum est, multos, sive simpliciores, sive crassiores, illud negligere, prodest, ut singulis diebus Solis in ecclesia conveniamus, ibi ex auditu verbi divini hanc doctrinam primum repetamus, postea addita peccatorum confessione et audita absolutione eandem exerceamus. Et hoc stadium decurrere debet Christianus, quamdiu in hoc mundo vivit, donec vitam aeternam apprehendat. (Pol. Leyser, in *Harmonia Evangelica,* I, 1791 f.)

scribed forms, if there are such, but the aged women in the closet, Is this true or not? This doctrine, the doctrine of perpetual forgiveness, and none other, protects against [carnal] security. For he who regards justification merely as a stepping-stone to sanctification can easily come to the viewpoint of the clergyman in Pomerania who was given to strong drink. He held that the grace of justification, but not the grace of sanctification had been bestowed upon him. On the other hand, he who thinks that he can protect himself from security with the doctrine of gradual forgiveness is not much different from the monks who grievously tortured themselves and yet never found peace.

But suppose the life of the Christian does not run its course according to this rule? Suppose he falls into unchastity and murder? Does God's perpetual grace cover such sins too? Never! For there is a mighty chasm between mortal sins and venial sins. Of course, in itself no sin is trivial or venial; on the contrary, all sins are damnable. But in so far as some sins, for example, evil lust or sinful thoughts, do not destroy justifying faith, God does not impute them to us, but graciously covers them. On the other hand, sins against the conscience destroy faith and cast us out of the very middle of the stream of forgiveness into the desert of damnation.[6] The Scriptures know of such cases and describe them in terms that are by no means mild. 2 Pet. 2, 20—22 we read: "For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them

6) In hunc usum veteres et necessarium discrimen inter peccatum veniale seu non regnans et inter mortale seu regnans peccatum tradiderunt; non hoc sensu, quasi quaedam contra legem Dei peccata essent tam levicula peccatilla seu viciola, ut pro illis nos ipsi judicio Dei satisfacere possemus, sed hoc voluerunt distinctione illa peccati mortalis et venialis indicare: quod in conversis (de illis enim accipienda est haec distinctio, quum in non renatis omnia peccata sint mortalia) quaedam sint peccata, per quae nec poenitentia nec fides nec Spiritus Sanctus excutitur, atque ita nec justitia nec salus amittitur, sed retinetur bona conscientia, quae certa est, se Deum habere propitium. Tale peccatum est originalis depravatio habitans in carne, unde pullulant cogitationes et concupiscentiae, illicientes et sollicitantes nos ad vitia. Quando vero pravis illis concupiscentiis per Spiritum repugnamus, actiones carnis mortificamus, nec eas regnare permittimus, ut perficiantur, sed fide petimus sordes illas tegi et non imputari, tunc retinemus justitiam et salutem. Ratio vero est, quia tunc manet in nobis poenitentia, hoc est, detestatio peccati, manet etiam fides quarens, apprehendens et retinens Christum. Sed quando renati pravam illam radicem peccati in carne non curant, non repugnant, sed delectantur concupiscentiis carnis, [et] captant occasiones, ut perficiantur; tales certum est rursus lapsos esse et nec justitiam nec salutem habere. (*Repetitio Corporis Doctrinae Ecclesiasticae*, pp. 117—119.)

than the beginning. For it had been better for them not to have known the way of righteousness than, after they have known it, to turn from the holy commandment delivered unto them. But it happened unto them according to a true proverb, The dog is turned to his own vomit again and the sow that was washed to her wallowing in the mire." Such people as depart from the living God, Heb. 3, 12, are fallen from grace, Gal. 5, 4, and all their righteousness that they have done shall not be mentioned, Ezek. 18, 24. Now, if they do not wish to be cast into hell, they must be converted again;[7] they must "buy gold tried in the fire and white raiment that they may be clothed";[8] that is, they must come with weeping and with supplications, Jer. 31, 9, and God will have mercy on them again for the sake of the covenant which He made with them in Holy Baptism.[9] So, whether you from the beginning remained steadfast in baptismal grace, or whether you found your Savior after grievous falls, hold fast to Him in the Word; for there He perpetually justifies you, provided you believe perpetually.

(To be continued.)

Does Psalm 2, 7 Teach the Eternal Generation of the Son?

Prof. John H. C. Fritz, St. Louis, Mo.

"I believe in Jesus Christ, the only Son of God, our Lord." With these words the Christian Church throughout the world confesses its faith in the *eternal generation of the Son of God from the Father.* More specifically does our *Lutheran* Church confess this in the explanation to the Second Article of the Apostles' Creed, saying, "I believe that Jesus Christ, true God, *begotten of the Father from eternity, . . .* is my Lord"; also in the words of the Nicene Creed: "I believe in one Lord Jesus Christ, *the only-begotten Son of God, begotten of His Father, before all worlds,* God

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7) "But when the baptized have acted against their conscience, allowed sin to rule in them, and thus have grieved and lost the Holy Ghost in them, they need not be rebaptized, but must be converted again." (Formula of Concord. *Conc. Trigl.*, 907.)

8) Rev. 3, 18. *Χρυσίον*, fidem. Suadeo tibi, ut veram Dei cognitionem et fidem per veram poenitentiam et preces a me tibi compares, ut dives fias. *Ἱμάτια λευκά* sunt *δικαιώματα*, justitia Christi, quae per fidem credentibus imputatur. (John Gerhard, *Commentarius in Rev.*, p. 28.)

9) Luke 15, especially vv. 11—24. Compare also 1 Pet. 3, 21. Petrus post baptismum perceptum in gravissimum abnegationis peccatum erat prolapsus, nihilo tamen minus consolationem ac certitudinem salutis suae petit ex baptismo. (John Gerhard, *Commentarius*, p. 21.)

of God, Light of Light, very God of very God, *begotten,* not made, *being of one substance with the Father.*" The same confession is also made in the Creed of Athanasius: "The right faith is that we believe and confess that our Lord Jesus Christ, the Son of God, is God and man; *God of the substance of the Father, begotten before the worlds.*"

What is the doctrine of the eternal generation of the Son from the Father? Quenstedt says: "*The second person* is the Son of God, not by *υἱοθεσία* or gracious adoption nor on account of gracious and glorious union with God and love — for thus all the pious, the blessed, and the holy angels are sons of God — nor on account of His wonderful conception by the Holy Ghost in the womb of the Virgin Mary, as the Socinians wish, but through and on account of a true, peculiar, essential, most singular (unparalleled) and inexplicable eternal generation; and thus He is the Son of God properly, incommunicably, and *μονοτρόπως* (in an altogether singular manner). In a few words, He is the Son of God, not *χάριτι,* or by grace, but *φύσει,* or by nature. John 1, 14. 18." Again Quenstedt says: "This generation of the Son does not occur by derivation or transfusion nor by an action which may begin or cease, but it occurs by an unceasing emanation, like unto which there is nothing to be found in nature. For God the Father from eternity begat, and always begets, and never will cease to beget, His Son. For if the generation of the Son would have an end, it would also have a beginning, and thus would not be eternal. Nevertheless, this generation cannot for this reason be said to be imperfect and successive; for the act of generation in the Father and the Son is considered perfect in work and constant in operation."

Concerning the difference between the begetting of the Son and the spiration of the Holy Spirit, Baier says: *Differre generationem Filii et spirationem Spiritus Sancti certum est; modum autem, quo differant, plenius definire non possumus.* As to the difference between *begetting* and *creating,* Gerhard says: "*Begetting* is from one's own substance, producing something similar according to essence. *Creating* is making out of nothing something different from the substance of the Creator."

Like the other great doctrines of the Bible, so also this doctrine of the eternal generation of the Son is a *mystery* to us. Our Lutheran Church teaches and believes the doctrine of the eternal generation of the Son *because the Bible clearly teaches it.* Dietrich

says in his *Institutiones Catecheticae,* in answering the question: *Quomodo probas Christum esse verum Deum? "Quia in Scripturis expresse et absolute vocatur Jehovah, Jer. 23, 6, et Deus, Joh. 20, 28; Rom. 9, 5; 1 Joh. 5, 20, est et vocatur Filius Dei proprius, Rom. 8, 32, et unigenitus Dei Filius, Joh. 1, 18; 3, 16, et primogenitus, Col. 1, 15; Heb. 1, 6, et aeternus,* PER AETERNAM GENERATIONEM PATRIS FILIUS, *Ps. 2, 7."*

So much by way of introduction. My purpose, however, is not to *prove that the Bible teaches* the eternal generation of the Son from the Father, but to answer the question, *Does Psalm 2, 7 teach this doctrine?* If any one believes the doctrine of the eternal generation of the Son from the Father as the Bible clearly teaches it, the fact that he does not believe that this doctrine is taught in Ps. 2, 7 would *not affect his orthodoxy,* but rather *only the correctness of his exegesis of certain words of the Bible.*

Let us look at, and closely examine, the text and learn what light the Bible itself throws upon it. The text is taken from the Second Psalm, of which the New Testament not only says that David was the penman, but whose Messianic character it also has established beyond any question of doubt. Acts 4, 24—28. The very words of the text, which we shall now closely examine, are said in the New Testament to refer to the Messiah, or Savior. Ps. 2, 7 reads: יְהוָה אָמַר אֵלַי בְּנִי אַתָּה אֲנִי הַיּוֹם יְלִדְתִּיךָ. In our English translation it reads: "The Lord hath said unto Me, Thou art My Son; this day have I begotten Thee." Luther translated it: *Ich will von einer solchen Weise predigen, dass der HERR zu mir gesagt hat: Du bist mein Sohn; heute hab' ich dich gezeuget.* According to a literal translation it would read: "The Lord said unto Me, My Son Thou; I to-day have begotten Thee."

The speaker introduced is the Messiah, who speaks of the Lord, Jehovah, as speaking unto Him. What does He say? "The Lord said unto Me, My Son art Thou; I to-day have begotten Thee." The pronouns very clearly indicate that here we have two distinct persons, the one speaking and the other having spoken. The very fact that the Lord here calls the Messiah His Son indicates, in the light of the Scripture as a whole, the eternal generation of the Son from the Father; for that which proceeds from another must be of the same essence. A difference of opinion, however, arises in reference to the meaning of the words: "I to-day have begotten Thee," אֲנִי הַיּוֹם יְלִדְתִּיךָ, especially what the meaning is of the two words הַיּוֹם יְלִדְתִּיךָ.

Let us examine the two words הַיּוֹם יְלִדְתִּיךָ very carefully. An exegesis of these words should not be given according to Fiske's idea of orthodox exegesis. He says: "The ingenuity of orthodox exegesis has always been equal to the task of making Scripture mean whatever is required." The exegesis of the words of our text should be given in accordance with the rules of sound hermeneutics. We must first determine not only the etymological meaning of the words, but especially the *usus loquendi.* We must also distinguish between *usus generalis* and *usus specialis* and must determine whether or not the words are used in their original or in a tropical, or figurative, sense. We also dare not overlook one of the principal rules of hermeneutics: *Sensus literalis in uno eodemque loco et dicto non nisi unicus esse potest.* The *sensus unicus* of the words of the Bible must be carefully preserved. We must also remember that no interpretation of Scripture can pass as correct if it is out of harmony with the context or out of harmony with Scripture as such; for Scripture, being inspired, the Holy Ghost speaking through the holy penmen, cannot contradict itself. The *analogia Scripturae* must be observed. We should also remember that the same word may have different meanings, depending upon its use; any word, however, has *only one meaning in one and the same place.* Finally, we must remember the hermeneutical rule: *Scriptura Scripturam interpretatur.* We should let the Bible explain itself and not sit in judgment upon it.

"The Lord hath said unto Me," so the verse now under consideration reads, "Thou art My Son; this day have I begotten Thee." The one speaking is the Lord. He is speaking to another, whom He calls His Son. What He predicates of this Son is: "This day have I *begotten Thee.*" The Hebrew verb יָלַד means to beget; in German, *zeugen.* The Father does not say: I have exalted Thee, glorified Thee, made Thee a king, made Thee a priest, sent Thee into the world to assume human flesh and blood, raised Thee from the dead, — all this is true and is also clearly taught in the Scriptures, but it is not taught in this text. The Lord says: "I have *begotten* Thee." There is no exegetical rule which compels us not to let this word יָלַד stand in its original meaning. On the contrary, the very text compels us to take the word as it reads; for the one begotten by the Father is called the Son, and this same Son is also in other Scripture-texts said to be the *only-begotten* Son of God; John 1, 14: "We beheld His glory, the glory as of the *Only-begotten* of the Father"; John 1, 18: "The *only-begotten*

Son, which is in the bosom of the Father"; John 3, 16: "God so loved the world that He gave His *only-begotten Son"*; v. 18: "Because he hath not believed in the name of the *only-begotten* Son of God"; 1 John 4, 9: "God sent His *only-begotten* Son into the world that we might live through Him."

Dogmaticians call attention to the fact that the eternal generation of the Son is on the part of God the Father not *actio ad extra,* but *actio ad intra.* The creation of the world, its preservation, and its government is *actio ad extra Dei;* not so the eternal generation of the Son, for God begot Him *within His essence,* and the Son is not separated from the Father, as happens otherwise, but remains in His Father's bosom. John 1, 18. Says Baier: *Generatio est actio ad intra, qua Deus Pater de substantia sua ab aeterno produxit Filium.*

When was the Son begotten by the Father? The Father says in the text to His Son: *"This day* [or to-day] have I begotten Thee." The little word *to-day,* הַיּוֹם, is perhaps the real troublesome word of the text, that word which first caused a number of commentators to misinterpret the text. Standing by itself, הַיּוֹם means simply the day which is made up of twenty-four hours or a particular moment of such a day. So it is used Deut. 31, 2, where Moses says: "I am an hundred and twenty years old *this day."* Ps. 95, 7. 8: *"To-day,* if ye will hear His voice, harden not your heart, as in the provocation and as in the day of temptation in the wilderness." In this text the word *to-day* means *now,* "at this particular time, when you are hearing the Lord's voice." So Heb. 3, 13: "But exhort one another while it is called *to-day,"* that is, at the present time. Jer. 50, 31 the word is given a somewhat wider sense: "Behold, I am against thee, O thou most proud, saith the Lord God of hosts; for thy *day* is come, the *time* that I will visit thee." Here the word *day* is explained by *time.* Also in Is. 65, 2 the word *day* has a wider sense, the Lord saying: "I have spread out My hands *all the day* unto a rebellious people." Also in Ezek. 7, 7: "The time is come, *the day* of trouble is near," a wider sense is given to the word *day.* Micah 4, 1. 2: *"In the last days* it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come and say, Come and let us go up to the mountain of the Lord and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for the Law shall go

forth of Zion and the Word of the Lord from Jerusalem." Here the expression *in the last days* refers to the whole New Testament time. We also use the word *day* in a wider and in a narrower sense. We say to-day and not to-morrow. And then again we say "in our day," meaning "in our time," not defining, however, the period of time.

The question now is, What does *God* mean when *He* uses the word *to-day,* saying, *"To-day* have I begotten Thee"? Can He mean a day of twenty-four hours or a certain moment of that day? Or can He mean *any* particular time, limited or unlimited? The very idea would conflict with the idea already expressed in the words *son* and *beget;* for these words already establish the *eternal* generation of the Son. By limiting the expression *to-day* to any particular time, even if that time be unlimited, we would deny the eternal generation, *which is already established by the relation of the Son to the Father; for the Father is eternal,* and if the eternal Father says to His Son, "This day have I *begotten* Thee," He can only mean that *He has begotten the Son from eternity.* This already goes to indicate that *to-day* with God is the eternal day, namely, the eternal day of God, *eternity itself.* In other words, when God uses a word *with reference to Himself,* we must give it that meaning *which it can only have when used with reference to God.* The same word is at times used by different people in a different meaning, the meaning of the word being determined by the relation which it has to the one using it. Two farmers tell us that they sold their farm. In the one case the word *farm* may mean 120 acres, and in the other case the same word *farm* may mean 240 acres. Two people tell us that they have bought a house. In the one case the house may be a grand, magnificent palace and in the other case a small, miserable hut. Two people speak of their hat. In the one case the word *hat* means a new silk hat and in the other case nothing more than a mere old, worn-off slouch hat. It will not do to say that such words as *farm, house,* and *hat* have no limited meaning while the word *day* has; for we just learned that this very word is used in a more or less unlimited sense. The question is, What does the word *day* mean *when it is put into relation to God by God Himself?* God is eternal, and with Him there is neither day nor night. The *day* spoken of in our text by God is *His own eternal day.* To bring out this very idea, Peter says, 2 Pet. 3, 8: "Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand

years and a thousand years as one day." "This day I have begotten Thee," therefore, means, "From eternity I have begotten Thee." Yes, it means more than that; it means that the generation of the Son from the Father is a *continuous process of generation,* even as Quenstedt says: "God the Father from eternity begat, and always begets, and never will cease to beget, His Son. For if the generation of the Son would have an end, it would also have a beginning and thus would not be eternal. . . . The act of generation in the Father and the Son *is constantly in operation.*" He says: "Although this generation is most peculiar and most true, yet the *mode* itself of generation is unknown to us and ineffable"; and yet he attempts to form at least an approximate conception of it, saying: "This divine generation, however, can be adumbrated by the similitude of rays of the sun flowing from the solar body with a perpetual dependence. For as the sun is not older than its rays nor the one begetting before, in time, to the one begotten, so the eternal Father from eternity generated the Son; and just as the sun has from the beginning generated its own rays and even now begets them and will continue to generate them, and nevertheless it cannot be inferred thence that the generation of the rays of the sun is not yet perfect, so also from eternity God has begotten, and always begets, and will never cease to beget, His own Wisdom, and nevertheless it cannot on that account be said that the generation of the Son is not yet perfect. The Holy Ghost, Ps. 2, 7, seems to intimate this. In these words the generation of the Son is expressed in the preterit in such a manner that nevertheless it is said to occur to-day, because the generation of the Son is present and will never cease. Yet there is this great distinction between the two: the sun is a substance, but the rays are an accident. But the substance of the Son is the same with the substance of the Father."

The eternal generation of the Son from the Father taught in the words of our text well fits in with the ideas expressed in the Second Psalm. The Second Psalm, from which our text is taken, is a Messianic psalm and speaks of the King, the Messiah: in vv. 1—3, of the raging of the heathen against the Lord and against His Anointed; in vv. 4—6, of the established and ever-abiding throne of God and of the King whom God set upon His holy hill of Zion; in vv. 7—9, of the King, or the Messiah Himself, introduced as the Speaker, telling us that He is the eternal Son of God and that unto Him is given the promise of the inheritance of the

heathen and the promise of Judgment. The fact that the *Son of God* is the *King* explains why He shall receive the heathen for an inheritance and the uttermost parts of the earth for His possession and explains why the Judgment is given to Him. Vv. 10—12 the psalm closes with an exhortation to kiss the Son, that is, to accept Him as King and Messiah, and not to rage against Him as the heathen do, which was spoken of in v. 1. The psalm, therefore, closes with the words: "Blessed are all they that put their trust in Him." Hence we see that the explanation given in v. 7 of the eternal generation of the Son from the Father very well agrees with the context, in fact, is the explanation which the context calls for and for the sake of which the words are introduced.

We next ask, Is there any direct reference to these words, or even a quotation of these words, in other parts of Scripture? Three times our text is quoted in the New Testament: Acts 13, 33, Heb. 1, 5; 5, 5. Let us examine these passages.

Acts 13, 33. Some think to find that the use which Paul makes of Ps. 2, 7 clearly shows that the words do not teach the eternal generation of the Son from the Father. Let us examine the context. Paul says that Christ had been without cause slain by Pilate, taken down from the tree, and laid in a sepulcher. Then he continues: "But God raised Him from the dead." Then he says that God fulfilled the promise which He made unto the fathers unto their children in that He raised up Jesus again. Here it is where Paul introduces Ps. 2, 7. He does so, as the context shows, not because he thought that Ps. 2, 7 refers to Christ's resurrection, but to prove *that Christ is the Son of God* and *therefore* had to be raised from the dead, could not be holden of death, Acts 2, 24, and could not see corruption. "This day," therefore, cannot be made to refer to Christ's day of resurrection, as some exegetes assert. That would also conflict with the term *begotten;* for *begotten,* as we learned, does not mean "raised from the dead," but means "begotten" and nothing else. — Some exegetes have tried to help the cause of a right exegesis of Ps. 2, 7 by saying that the words of Acts 13, 33 "in that He hath raised up Jesus again" do not mean that He *raised Him from the dead,* but that He raised Him up as a prophet is raised up, as a prophet is *sent* to appear. But this exegesis cannot stand in the light of the context and the words there used, for the apostle had already distinctly said, v. 30, that God raised up Jesus *from the dead.* He is speaking of Christ's resurrection and therefore takes it for granted that when he simply

speaks of Christ's being raised up again, as he does again in v. 37, he is understood to mean that Jesus had been raised up from the dead, as he distinctly had said and again says in the following verse. The word ἀνίστημι is also used by itself, simply to mean "raised from the dead," as, for instance, John 6, 39. 40. 44. 54; so also Acts 2, 32.

The two other places where Ps. 2, 7 is quoted in the New Testament are both found in the Epistle to the Hebrews, 1, 5 and 5, 5. In the first chapter we are told that God in these last days has spoken to us by His Son, of whom it is said: "By whom also He made the worlds; who, being the brightness of His glory and the express image of His person and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high, being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they." Then the writer continues by quoting Ps. 2, 7 in order to prove, as we readily see, that Christ has a more glorious name than the angels, namely, that of *Son of God.* V. 5 reads: "For unto which of the angels said He at any time, Thou art My Son; this day have I begotten Thee? And again, I will be to Him a Father, and He shall be to Me a Son?" That the writer introduces this quotation in order to prove that Christ is the eternal Son of God is also seen from the following verses, vv. 6—14, where he continues to quote other Scripture-passages for the same purpose.

In the fifth chapter the writer to the Hebrews speaks of the priesthood and says, v. 4: "No man taketh this honor unto himself but he that is called of God, as was Aaron." Then he proceeds, v. 5: "So also Christ glorified not Himself to be made an High Priest, but He that said unto Him, Thou art My Son; to-day have I begotten Thee." The writer to the Hebrews quotes Ps. 2, 7 to show that even as a high priest taken from among men was called by God to the priesthood, so also the Son of God Himself, *eternally begotten of the Father,* was called to be a High Priest *by Him whose eternal Son He is.*

A few testimonies of theologians are herewith given: —

Starke says in his *Synopsis: "Heute* bedeutet eigentlich den gegenwaertigen Tag, darin man etwas tut oder redet; hernach wird es auch in einem weitlaeuftigen Verstande gebraucht, so dass es auch etwas von der vergangenen und etwas von der naechstkuenftigen Zeit mit in sich begreift; als wenn man sagt: *Vor*

alters war es so, aber *heutigestags* ist es anders. In solchem Verstande kommt es vor 1 Sam. 10, 19; 8, 5. 6; Jer. 34, 15. Bisweilen bedeutet es die ganze Zeit des Neuen Testaments. Hebr. 13, 8. Hier aber bedeutet es nicht einen Tag der Zeit noch den Tag der Auferstehung Christi — denn daran war er nicht erst als ein Sohn Gottes gezeugt, weil er sich dadurch bewies, dass er der Sohn Gottes wesentlich sei, Roem. 1, 4 —, sondern es bedeutet einen Tag der Ewigkeit, darin keine Folge noch Abwechslung statt hat, weil bei Gott weder Vergangenes noch Zukuenftiges, sondern alles gegenwaertig und *ein bestaendiges Heute ist.* Daher sagt man recht: Gott der Vater hat den Sohn gezeugt, *er zeugt ihn noch und wird ihn in Ewigkeit zeugen. Apud Deum nunquam crastinus, nunquam hesternus dies est, sed semper hodie.* (August.) Einige erklaeren dieses Zeugen von der Menschwerdung des Sohnes Gottes; als sagte der Vater: Ich habe dich *heute,* naemlich zur Zeit deiner Menschwerdung zu einem Menschen, gezeugt; allein die Heilige Schrift redet so nicht, dass der Vater den Sohn in der Menschwerdung gezeuget habe."

Gerok, in his *Explanation of the Psalms,* says: "Heute — wann war dieses Heute? Nicht erst, als er gen Himmel fuhr und sich setzte zur Rechten des himmlischen Vaters; auch nicht erst, als er aus dem Grabe wieder auferstand in der Kraft Gottes; auch nicht erst, als bei der Verklaerung auf Tabor oder bei der Taufe im Jordan es hiess: 'Dies ist mein lieber Sohn, an welchem ich Wohlgefallen habe'; auch nicht erst, als er als ein Kindlein in der Krippe lag, war dieses Heute, da Gott ihn gezeuget; nein, von Ewigkeit war er Gottes Sohn, so wie kein Mensch, kein Fuerst, kein Frommer auf Erden und kein Engel im Himmel es war oder ist oder sein wird. Von Ewigkeit ist er Gottes Sohn, und darum kann auch keine Zeit ihm seine Krone rauben. . . . Und darum hat er auch von Ewigkeit her das Regentschaftsrecht und die Oberherrlichkeit ueber die ganze Erde."

Stoeckhardt says that Ps. 2, 7 is the *locus classicus generationis aeternae.* He writes: "Ehe der Welt Grund gelegt ward, sprach der ewige Vater zu dem ewigen Sohn: 'Heute habe ich dich gezeuget.' Es ist das Heute Gottes, das Heute der Ewigkeit. Jesus Christus ist Gottes Sohn, vom Vater in Ewigkeit geboren. Er ist wahrhaftig Gottes Sohn, vom Vater gezeugt und geboren. Zu welchen Menschen, zu welchen Engeln hat Gott je gesagt: 'Du bist mein Sohn, heute habe ich dich gezeuget'? Hebr. 1, 5. Auch Menschen, auch die Engel, heissen wohl Gottes Kinder. Aber

Christus ist der einige Sohn, der eingeborne Sohn Gottes, aus dem Wesen des Vaters gezeugt, nicht gemacht oder geschaffen, der eingeborne Sohn, der von Ewigkeit zu Ewigkeit in des Vaters Schoss ist. Das Geheimnis ist gross und tief. *Wir koennen keine Silbe mehr davon sagen, als die Schrift sagt.* Jede menschliche Auslegung verflacht nur dieses gottselige Geheimnis. Christus ist wahrhaftig und gewiss Gottes Sohn."

Says Luther: "Von dem Worte: 'Heute habe ich dich gezeuget' haben die Lehrer mancherleiweise disputiert. Denn etliche verstehen es von der Geburt Christi, etliche von der Auferstehung und Zeit des Neuen Testaments. Aber wir sollen bei dem Buchstaben und den einfaeltigen Worten bleiben; denn das hebraeische Wort heisst eigentlich *zeugen.* Dasselbe kann hier nicht verstanden werden von der natuerlichen oder zeitlichen Geburt; denn hier wird nicht von Menschen, sondern von Gott geredet. Darum heisst es eine ewige und unsichtliche Geburt. St. Augustinus sagt, dass bei und vor Gott weder Vergangenes noch Zukuenftiges sei, sondern ausserhalb der Zeit und in Ewigkeit sei alles gegenwaertig da. Gleichwohl wollte der Heilige Geist der vergangenen Zeit brauchen, auf dass er eine vollkommene Geburt anzeige. *An ihm selbst wird und ist Gottes Sohn heute, taeglich und allezeit geboren; denn was ewig ist, hat weder Vergangenes noch Zukuenftiges.* Auf die Weise soll man das Heute verstehen von der Zeit, wie sie vor Gott ist, nicht wie wir sie halten. Denn Gott redet hier nicht mit uns, sondern mit dem, der ausser der Zeit bei Gott ist. Wir haben diesen Unterschied der Zeit, dass bei uns ein ander Ding ist heute, ein anderes gestern, ein anderes morgen. Von diesem Unterschied weiss das Ewige nichts, da keine Zeit ist, weder vergangene noch zukuenftige, sondern ein ewiges Heute, 2 Petr. 3, 8; denn bei Gott ist Anfang, Ende und Mitte der Zeit ein Augenblick. Durchs Wort *heute* wird bedeutet die Ewigkeit, so da ist die stete Gegenwaertigkeit Gottes, wie Christus spricht Joh. 8, 58: 'Ehe denn Abraham ward, bin ich.' Denn darin heisst's nicht: er war oder wird werden, ist auch weder gestern noch morgen darin, sondern ist und heute. Er ist nicht gemacht oder geschaffen, sondern gezeugt, nicht geistlicher-, sondern natuerlicherweise gezeugt; auch nicht anders denn heute, das ist, gleich ewig; auch nicht vor oder nach dem Vater, sondern zu dieser Zeit, welche vom Vater *heute* genannt wird, dass also die Meinung ist: Du bist wahrhaftiger, natuerlicher und ewiger Gott. Diese Worte reden wir nach wie ein Papagei ohne allen Verstand; denn wir sind zeitliche, das ist, vergaengliche

und sterbliche Leute oder vielmehr ein kleines, winziges Stuecklein von der Zeit. Denn was gewesen ist, das ist dahin; was aber zukuenftig ist, das haben wir nicht. Also haben wir von der Zeit nichts denn nur einen Augenblick, der gegenwaertig ist. Darum gehoert das Wort *heute* zu der ewigen Geburt des Sohnes, was unwidersprechlich beweist, dass er nicht eine Kreatur ist. Denn er ist heute, das ist, in Ewigkeit, geboren, ohne Anfang und Ende, und seine Geburt ist stets aufs allergegenwaertigste." (St. Louis, V, 135ff.)

There is no doubt that according to a correct exegesis Ps. 2, 7 teaches the eternal generation of the Son from the Father and that the Church should therefore use also this text as a proof-text for the doctrine which it confesses when it says: "I believe that Jesus Christ is true God, begotten of the Father from eternity."

THE THEOLOGICAL OBSERVER.

Anent the Norwegian "Opgjoer." — After discussing the fact that recently altar- and pulpit-fellowship were declared between the Joint Synod of Ohio and the Norwegian Lutheran Church, Prof. J. Meyer, of Wauwatosa, writing in the *Theologische Quartalschrift,* continues: "Before we close, we append a new testimony to the thoroughly unionistic spirit in which the *Opgjoer* is regarded by its subscribers, as it recently came to our attention. In an address at the last general convention of the Norwegian Lutheran Church in America, Dr. L. W. Boe used the following words: 'The union was consummated, not because any of the three synods had changed their views on theological questions or had lost respect for the tendencies which they represented, but simply because our common Christian faith and our common blood compelled it.' Add to this the warning note which (according to the testimony of Norman A. Madson in the *Evangelisk Luthersk Tidende and Lutheran Sentinel*) the late Dr. V. Koren in 1910 attempted to sound in his last message to the Synod of which he was president, but which the vice-president, Dr. H. G. Stub, suppressed when he read the message to the convention in the absence of the president: 'Those doctrinal discussions which have been carried on with other Norwegian Lutheran church-bodies have not, in my opinion, led to any trustworthy result. The disagreement which was evidenced in the last point discussed, in which we follow, word for word, the Book of Concord, is based, no doubt, in disagreement on the doctrine of conversion. That a set of theses concerning that doctrine is adopted does not prove thorough agreement. This we have experienced before, when all of our doctrinal theses were subscribed to, while violent objections were raised against the antitheses which we added, in spite of the fact that these were but

unavoidable conclusions of the former. If it were small matters that were at stake, it would not be right to separate. But when it concerns the question whether or not God *alone* is our Savior, then we cannot be too careful.' In our last issue we submitted to our readers the official text of the Chicago Theses. These should be prayerfully considered on their own merits by every pastor of our synod and discussed in ministerial conferences, irrespective of what course the establishing of pulpit- and altar-fellowship by the Ohio Synod with the Norwegian Church may force us to adopt." This plea of Professor Meyer for an unbiased examination of the Chicago Theses we heartily endorse.

Commission on Evangelization. — The *Lutheran Standard* (December 15, 1928) writes under this heading: "The Norwegian, Augustana, Iowa, United Lutheran, United Danish, Danish, and our Joint Ohio Lutheran synods are cooperating in home mission work in Iowa. At a meeting in Des Moines recently forty-nine representatives from seven of the eight synods operating in Iowa gathered for a day's session, which resulted in the following resolution: —

"'1. Be it resolved, That it is the sense of the meeting that a Lutheran commission of consultation and cooperation in matters of home mission work be established, consisting of one pastor and one layman from each synod in the State of Iowa. 2. Be it resolved, That this matter be referred to the presidents of the Districts and conferences with the view of bringing it to the attention of their several bodies.' Another resolution was passed to continue the present chairman and secretary in office, to act as a committee to prepare a program and call another meeting for the fall of 1929.

"Here is good cause for rejoicing. The history of American Lutheranism has been too replete with 'competitive' rather than with 'cooperative' evangelism. Thank God that out in Iowa seven out of eight Lutheran bodies are going to work together in home mission work. This step ought to eliminate 'overlapping' in many places. What moneys have been wasted through sinful competitive mission-work! What a stumbling-block such mistakes have proved to the non-Christian and to the weak believer! God hasten the day when American Lutheranism can make a concerted attack upon sin!

"The United Lutheran Church in America in convention assembled at Erie, Pa., this year, officially expressed itself as desiring an ever more complete expression of the inner unity of faith of the separated bodies of American Lutheranism. As regards those Lutheran bodies which subscribe to the commonly accepted Lutheran confessions, 'the United Lutheran Church in America recognizes no doctrinal reasons against complete cooperation and organic union with such bodies.' A motion accepted by the convention was referred to the Executive Board for fulfilment. According thereto a commission of not less than four and not more than six members, to be composed equally of laymen and clergymen, was ordered appointed by the board and is to be known as the Commission on Lutheran Church Unity. This convention also agreed on a ten-per-cent. membership increase for 1930 of 1,008,543 communicants."

We, too, pray: "God hasten the day when American Lutheranism can make a concerted attack upon sin!" But that day will not come until there has been attained a real "inner unity of faith." As yet that "inner unity of faith" does not exist, and the seven synods which are now "cooperating in home mission work in Iowa" are plainly ignoring this fact. "Cooperative" evangelism without the "inner unity of faith" is unionism, against which the truest leaders in the Lutheran Church of America have always protested and against which every loyal Lutheran in the name of Christ and of conscience must protest. If there has been "competitive" evangelism in American Lutheranism, there has been also "confessional" evangelism, and in view of this it is unfair and wrong to brand "competitive mission-work" simply as sinful. If the confession of the truth is a "stumbling-block" to the non-Christian and to the weak believer, let us remember that Paul's unqualified preaching of Christ Crucified at Corinth was also a stumbling-block in that non-Christian city. But Paul cared not a whit whether his Gospel was a stumbling-block or not; of himself he writes: "But have renounced the hidden things of dishonesty, not walking in craftiness nor handling the Word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God." 2 Cor. 4, 2. Yes, "God hasten the day when American Lutheranism can make a concerted attack upon sin"! But let it be an attack also upon the sin of sins so prevalent in sectarian circles of our country, the sin of ignoring the Word of God for reasons of expediency. The action of the seven synods in Des Moines is certainly of far-reaching importance. MUELLER.

The Fundamental Difference Between the Lutheran and the Reformed Churches. — On account of this fundamental difference we of the Missouri Synod refuse to entertain fraternal relations with the Reformed bodies, and we are glad to note that the *Lutheran* of December 13, 1928, pronounces this attitude the correct one. In reporting on the sixth quadrennial meeting of the Federal Council of Churches of Christ in America the *Lutheran* first states that "the United Lutheran Church has a consultative relationship to the Council through membership in 'commissions'" (with that we are now not concerned) and then proceeds: "The Lutheran Church has consistently held itself aloof from official membership in ecclesiastical organizations with which it is in disagreement in doctrines and in the content of its worship. It holds to the conviction that there is a fundamental difference between us and the group of denominations for which Calvin and Arminius are the sources of interpreting the New Testament and constituting the Church on earth. The 'attitudes' of Calvinism and Lutheranism in relation to God's plan of redemption are not identical. The one emphasizes the righteousness of the Creator as its center, and the other stresses the love of the Father for sinful men seeking to find the good and gracious God." (Why the restriction?) "As a result of seeing salvation from these different points of approach, a clear distinction appears not only in

the definition of the means of grace, that is, in the recognition of the Word and Sacraments as our Lord's instrument to generate and continue His kingdom on earth, but also in a distrust of methods of charging the beliefs and acts of men by pressure from authority, by state-enacted laws and by compulsory efforts to accomplish the realization of ideals of conduct for which a Christian motive has not yet been lodged in the hearts of the people by preaching to them the Gospel." The *Lutheran* is therefore right in refusing to sanction the practise of pulpit-fellowship on the part of U. L. C. ministers with those who teach fundamental errors regarding the universal grace of God in Christ and the means of grace. The subsequent statement: "The present connection of the United Lutheran Church with the Federal Council, as was stated above, is 'consultative' and not organic. This partial membership is not indicative of hostility to an idea of interdenominational cooperation" is expressive of its hostility to anything that goes beyond interdenominational cooperation, such as pulpit-fellowship. However, the tolerance and advocacy of such cooperation with errorists paves the way for unionistic church-fellowship and is a subtle form of it. E.

"American Protestantism's" Indictment of the Lutheran Church. — It is contained in an article appearing in the *Western Christian Advocate,* entitled "National Checks of Protestantism." It runs thus: "We are informed that on the border-line of Puritanism and Protestantism there are to be found three churches, or Christian communions, which resist the general tendency of the application of Christian principles to the larger field of men's social and industrial activities. First, the prevailing spirit of Protestantism as interpreted, and arrived at, by the larger denominations is confronted by the Lutheran bloc, which follows the thinking of the great Reformer, and largely the original Roman Catholic interpretation of the Church. According to Luther, worldly laws are bad. Nature herself is given over to injustice and evil. The Church is a sanctuary, a means of escape, and God's medium of salvation. Outside of it is the secular, inside of it is the sacred. There should always be maintained a distinct recognition of the difference. In worldly matters the state should operate. The saints must live in the world as best they can, protecting the purity of their spiritual lives through constant watchfulness. The Christian must consider himself able to serve the state, but at the same time must retain the freedom of his soul. This is the position of the Anglo-Saxon Luther. It is one of the religious mysticisms and always manifests itself in cynicism. The Anglo-Saxon of Calvinism and Wesleyanism accepts the duty of the individual to cooperate with the fundamental will of God in the world. When one surrenders all the forces of his life in concentration upon himself, he is involved in wrong-doing. He is under obligation to share with others that which has been a blessing to himself. Out of this have come all efforts on the part of the Church to better mankind in morals, spirituality, in political life, in industrial relations, and in social betterment. Secondly, the Protestant interpre-

tation of the Christian life is held in check by the Anglican Church. . . . Thirdly, the third check on American Protestantism into which it is advancing ideas of social betterment, is the Roman Catholic Church. . . ." Much of this indictment of the Lutheran Church is wrapped in obscurity. One cannot make out the meaning of it. The opening sentences of the article, however, give us an inkling of what the writer is driving at. "There is an effort being made to hold American Protestantism responsible for our national prohibition of the liquor traffic. We do not take exception to this; we are convinced that it is true. The spirit of Protestantism does largely prevail throughout our country." Now we understand the writer's grievance. But he cannot make out a case without grossly misrepresenting the facts. The Lutheran Church, of course, puts forth her best "efforts to better mankind in morals, spirituality, in political life, in industrial relations, and in social betterment." But she does refuse to drag the Church into politics and to set her up as arbiter in industrial disputes in order to reach her aim. She has a better way. And this attitude is stigmatized as "cynicism"! As to the charge that Luther and the Lutherans surrender all the forces of their lives in concentration upon themselves, the writer has evidently not studied that great classic in the field of Christian ethics *On the Liberty of the Christian:* "A Christian is a free lord over all things, subject to no man; a Christian is a bound servant of all things, subject to every man." — In view of the charge that we are opponents of American Protestantism, we should know what American Protestantism stands for. We do not intend to oppose any good cause. If a cause be good, it shall have our whole-hearted support. Here is its platform as given in the article: "What does American Protestantism stand for? It believes in nationalism. It believes in the practical application of religion. It believes in the evangelistic impulse. It believes in religion as comprehending the whole life of man. It believes that the Church is a means to an end, even that of establishing the kingdom of heaven among men. It believes that worldly success is providential, coming as merit to those who walk upright. It believes that financial means should be held in the spirit of stewardship. It believes that great moral solicitude should be encouraged. It believes that great moral vitality comes from God, through the channel of faith, and by the current of the spirit of Jesus Christ." Most of these planks are fine. But we Lutherans certainly refuse to stand on this platform. It has no solid support. The chief thing is missing. Lutherans believe, first and foremost, in the preaching of the Gospel of Jesus Christ for the remission of sins. E.

The Possible Union of Presbyterians. — The *Presbyterian* (December 20, 1928) writes editorially: "In one of the leading presbyteries of the United Presbyterian Church quite recently a vote was taken which has proved of much interest to the public and to the press. The vote was on the desirability of a union with the Southern Church because that Church is openly committed to the historic faith of the Protestant Reformation. The reason assigned

for their aloofness from us is that both themselves and the Church, South, are reasonably suspicious of the soundness of our faith as a body. The fact is that the very men who shout the loudest in the interest of church union are the very men who by their shouting so loud against the narrowness of the Presbyterian creed close the very door that they hoped to open. Why do they not see it?

"If it were evident to these sister churches that our Church, which so largely outnumbers them, would hold steady when the world assails our dogmatic stand, the blessed union so devoutly longed for by the various members of the family would be speedily realized. We are happy in the assurance that both the United Presbyterian and the Presbyterian Church in the United States are true to the ancient faith. Further, we wish them to know that we have a great majority in our beloved Church who would not remove the ancient landmarks for any price offered."

If the last statement is true, why, for the sake of the truth, does not that majority expel the Modernists from their midst? or, if that is impossible, why do not those who are loyal to the "ancient landmarks" withdraw themselves from these who would remove them? Fundamentalism will always remain weak if it refuses to confess, not only by word, but also by deed. Or is it perhaps the spirit of religious unionism, which inheres also in Fundamentalism, that accounts for the toleration of such intolerable conditions? This is certainly an issue which bears inspection. MUELLER.

The Status of the Czechoslovakian Lutheran Church. — The bishop of this church, Dr. George Janoska, recently gave the following account of the Lutheran Church in his country, according to the *N. L. C. B.*: —

"After the World War, when the Czechoslovakian Republic was formed, the Lutheran Church in Czechoslovakia separated from the Lutheran Church of the Augsburg Confession in the former territory of Hungary and became geographically independent. It is, in comparison with the Roman Catholic Church, a minority Church in that land, with about 380,000 members. Of this number about 40,000 are Germans, 15,000 Magyars, and 325,000 Slovaks. This group is now united with the sister Church of the Czechs.

"The Church now maintains its own confessional public schools in over 800 localities. In Bratislava a theological academy is maintained for the training of teachers, pastors, and catechetical instructors. Of the seven chairs at the academy one is designated for the training of German theologians and one for the training of Magyar theologians.

"In moral life and inner religious life the country is still suffering from the devastating consequences of the war. There is, however, a loyalty to the faith which reveals itself in the willingness of the people to make sacrifices in order to build the institutions of the Church. During the ten years since the war 16 churches, more than 200 school-buildings, and many parish-houses have been erected, and — an interesting fact — more than 200 bells have been purchased

to replace those which were confiscated during the war and melted down for military purposes. The Church maintains four evangelical Lutheran orphanages and one deaconess motherhouse, and in the literary field its interests are taken care of by 6 Slovak, 2 German, and 2 Magyar church-papers."

The item does not dwell on the question whether this Church is adhering to the vital matters of our faith so much in dispute these days, especially the teaching of the vicarious atonement of our Lord.

Rome and the Separation of Church and State. — On account of the assertion heard frequently of late that Rome no longer is the foe of religious liberty that it used to be centuries ago, it will be well to have at hand for ready reference the following facts pointed out by the *Lutheran Church Herald:* —

"Pius IX condemned the principles of religious freedom and the separation of Church and State. Leo XIII pronounced it unlawful for states to place the various forms of religion on the same footing and in his encyclical of January 6, 1895, addressed to the American bishops, pronounced it an error to believe that the example set by America is to the best interests of the Church and that it would always be right and expedient that civil and sacred matters be dissociated as they are by the American plan. In 1911 Pius X declared the Portuguese law separating Church and State to be void. In the conflict going on in Mexico between Church and State, Pius XI supported the priests in their opposition to the Mexican Constitution, which by a previous Pope had been declared 'null, void, and without value.'" Rome is true to her boast that she is *semper eadem.*

The Newly Elected President of the Federal Council of Churches. — Bishop Francis J. McConnell of the Methodist Episcopal Church is the successor of Dr. Cadman, who is now holding a position as radio preacher. The infidelity of Dr. Cadman is well known; in his hatred of Biblical Christianity he out-Ritschled Ritschl, the father of Modernism, and made the name of the Federal Council of Churches a symbol of the rankest rationalism. Of this enemy of the Christian truth Bishop McConnell, the newly elected president of the Federal Council of Churches, is a worthy successor. As John Horsch points out in the *Presbyterian* (January 10, 1929), the new head of the Federal Council of Churches identifies faith in the deity of Christ with paganism. For in his book *The Christlike God,* published by the Methodist Book Concern, he declares (p. 15): "Is not this tendency to deify Jesus more heathen than Christian? Are we not more truly Christian when we cut loose from a heathen propensity and take Jesus simply for the character that he was and for the ideal that he is?"

Modernists, as Mr. Horsch shows, while disowning the supernatural birth and deity of Christ, look upon Jesus as the revealer of God; but they think that Jesus was mistaken in His teaching concerning His own person, His second coming, and the end of the world. If that is true, Mr. Horsch rightly contends, "if the testimony of Jesus concerning His divinity, lordship, Saviorhood, and other points were false, He would stand discredited before all the world,

and it would be impossible to regard Him even as a great man. Clearly, only a mentally deranged person or a wilful deceiver could make the claims which He made concerning Himself unless they were true. How, then, could such a person be recognized as the revealer of God?"

The great trouble with Modernism is that it, after all, "does not believe all that Jesus taught." Of this Prof. G. B. Smith, in his recent volume *Current Christian Teaching* (p. 124), himself furnishes proof. As Mr. Horsch shows, this prominent leader of the Modernists "points out that they reject such points in His teaching as do not meet with their approval, asserting that these points are not essential to His message." This policy characterizes Modernists as superficial and unfair and their rationalistic philosophy as a disreputable falsehood from beginning to end.

Bishop McConnell is president of the Foreign Mission Board of the Methodist Episcopal Church (North). With reference to Bishop McConnell's work as a missionary leader, Mr. Horsch says: "The question forcibly suggests itself, Is mission-work worth while if Jesus Christ is not recognized as the divine Savior from sin? Do not the Socialists of the Continent of Europe on the whole and many Socialists of England and America hold antireligious, atheistic views and yet accept Jesus as a character and an ideal? . . . Are there not at the present time many pagans, particularly in India, who accept Jesus as a character and an ideal? What difference does this make in their personal relationship to God? Did not the one who sentenced Jesus to death accept and admire Him as a character? The question is certainly pertinent, To what a pass has the Church come when her bishops and mission boards deny the Gospel of salvation through the blood of Christ and hold that belief in His deity is heathenism? Can the fact be ignored that spreading such teaching is all to the interest of the kingdom of darkness? If there is joy in heaven before the angels of God over one sinner that repenteth, what of the joy of the demons of hell when the world is led astray in such a way as this by the Church that bears the Christian name?"

MUELLER.

Do the So-Called Christian Colleges Function Properly?—When the U. L. C. recently met at Erie, Pa., for its biennial convention, one of the most important subjects before it for consideration was the report of a committee of experts on its colleges. The committee was composed of Drs. Leonard Evenden and O'Rear of the department of college management in Columbia University, New York. What they say about the colleges of the U. L. C. is applicable to the Christian colleges of the United States in general, and it is on this account that we are quoting from their report. It should be added that the schools they are speaking of are not institutions whose sole aim is the education of Christian ministers. The committee says in part: —

"The problems confronting your institutions are approximately the same as those of all other Christian colleges. Regardless of the approach you may make, you are soon driven to the central issue:

Why does the Church in this day attempt to maintain its own institutions, and how should these institutions differ from others? . . . For twenty years or more the church colleges have occupied a competitive position, somewhat of a defensive character. By the process of upgrading they have tried to hold their own and become as well regarded academically as the state universities or the endowed colleges. Perforce the standard of the state universities has been copied, and each year the church college has become more like them in educational program, athletics and sports, social life, and general objectives. To retain their place in the educational world, they have tended to sacrifice the very thing for which they were established and the only reason for their claim upon church support. . . . The problem is not only to make and keep the colleges of high grade as to scholarship, but to bring to the front conspicuously the one purpose which differentiates them from state and private institutions."

This is well expressed and should be heeded by all who have to do with the directing and superintending of Christian colleges. Why should the Church expend vast sums, contributed by its members, on the maintenance of colleges if these do not differ at all from the great institutions maintained by the State? The Church's mission is not to teach algebra and astronomy, but to preach the Gospel.

Glimpses from the Editor's Window.

From Japan comes the almost unbelievable news that a German scholar hailing from Berlin and now sojourning in Tokyo, Prof. Bruno Petzold, has been consecrated as a Buddhist priest. Turning from Christ to Buddha! The proper comment here is the word of St. Paul, 2 Thess. 2, 10, 11: "They received not the love of the truth that they might be saved. And for this cause God shall send them strong delusion that they should believe a lie."

In the *Lutherischer Herold* we find a reference to the Jewish population in New York City which is interesting. The Census Bureau informs us that there are more than four million Jews in America. Almost one half of these are found in the State of New York. In New York city itself the number of Jewish inhabitants is 1,643,021. No wonder New York has been called the Jewish paradise. But how shall we explain that the writer in the *Herold* continues: "And in this city there is not a single Lutheran Jewish mission"? Has he never heard of the work of Rev. N. Friedmann, who has been preaching the Gospel to New York Jews for a number of years and now is issuing a religious paper in Yiddish, *The Remainder of Israel?*

The *Presbyterian* draws attention to the fact that the Macmillan Company is announcing a series of books for laymen called *Philosophy for the Laymen Series*, which, to judge by the two volumes that have appeared, will be atheistic in their outlook and tendency. Dr. Roy Wood Sellars of the University of Michigan is the general editor of the series and author of the first volume, *Religion Coming of Age.* The second volume is by Durant Drake and has the title *The New Morality.* These are books against which we have to warn our people.

A Lutheran bishop writing in the *Allgemeine Ev.-Luth. Kirchenzeitung* expresses the fervent wish that the air in the Church might be purified. What is it that he desires? The excommunication of all who deny the deity of Christ and the atonement through His blood? Far from it! The *Elsaessische Lutheraner,* quoting from the article in the paper mentioned, points out that this bishop is inveighing against those Lutherans who still believe in the verbal inspiration of the Bible; he would like to see the belief in the inerrancy of the Scriptures exploded. This dignitary is indeed chopping away the branch on which he is sitting.

In Abyssinia, so the *N. L. C. B.* informs us, people maintain that they are in possession of the original Ark of the Covenant. They say this was stolen from the Jews by certain of their people who had gone to Jerusalem with Queen Candace (?) to visit Solomon. The fable is said to be given full credence in Abyssinia.

Would to God that the following words of the *Sunday-school Times* would be read and pondered widely: "That denominations are 'getting together' increasingly there is no doubt. The regrettable fact is that the cooperation or union is usually at the expense of the purity of the Christian faith. Sound doctrine almost always suffers in such a united movement, just as God predicted it would. Union colleges and schools in the Foreign Mission fields, for example, have invariably gotten farther and farther away from evangelical New Testament truth, as have such union movements in the homeland."

When the World's Fair will be held in Chicago, 1933, a great Parliament of Religions will be convened, so Mr. George W. Dixon, of the Board of the Chicago Temple, First Methodist Episcopal Church, announces. Mr. Dixon is chairman of the commission which is to have charge of this undertaking. It will certainly be a strange spectacle when idolaters and disciples of Jesus will join hands and Christ will be said to have concord with Belial and the temple of God with idols. "Wherefore come out from among them and be ye separate, saith the Lord."

Some of the intolerable conditions in the Anglican Church can be visualized when one reads that Dean Inge advocates the exchange of bishoprics on the part of the Bishop of London and the Bishop of Gloucester. The former is no longer in sympathy with the clergy under his supervision. Recently, when he proposed introduction of the revised *Book of Common Prayer* in his diocese, his motion was voted down by the pastors or priests entrusted to his guidance. The Anglican system seems to be about ready to topple over.

St. Michael's Lutheran Church of Germantown, Pa., recently celebrated its two-hundredth anniversary. According to the *Lutheran* this church came into existence some time before 1728, as the Rev. Anthony Jacob Henckel, the first known pastor, died in August of 1728. . . . There was already a church-building before the coming of Rev. Henry Melchior Muehlenberg, which had been completed under the direction of the Rev. John Dysander, of Gloria Dei Church, who served St. Michael's for several years. In 1743 Muehlenberg became the pastor of the church. Twenty-six pastors have served the congregation in these two hundred years.

The daily press informs us that the State Baptist Convention of South Carolina opposes the teaching of the Bible as a text-book in any school or institution of the State and will present a resolution to the State Legislature which will prohibit such use of the Scriptures in the State of South Carolina. The resolution says that it is the business of the State to protect, and not to promote, religion; that religious training belongs to the homes, the churches, and the denominational schools.

In view of the exactions made on the time and strength of the average minister of to-day, it is well to remember what Dr. William M. Taylor, of New York, once said in a talk to preachers: "As soon as the devil sees a young minister likely to be of use in the kingdom of God, he gets on his back and begins to ride him to death with engagements."

Watchman-Examiner.

For the benefit of all who are interested in American church history we quote a few sentences from the *Lutheran:* "Prior to the organization, in 1918, of the United Lutheran Church in America the United Synod of the South was composed of eight district synods. Since that time three of the synods — Tennessee, Holston, and Southwestern Virginia — have been 'benevolently assimilated' by other synods, so that to-day there are in this southeastern region but five synods." These bodies are the synods of North Carolina, South Carolina, Virginia, Mississippi, and Georgia. The formation of a Florida Synod is in prospect.

BOOK REVIEW.

The Story of the Catechism. By *Th. Graebner.* 147 pages. 75 cts. (Concordia Publishing House, St. Louis, Mo.)

This year, 1929, is the four-hundredth anniversary year of the publication of Luther's Catechism. The *Story of the Catechism* by Prof. Th. Graebner offers an abundance of valuable and interesting historical material with many illustrations. The table of contents reads as follows: "Darkness, At Daybreak, The Year of Grace 1529, The Six Chief Parts and Their Arrangement, Conservatism and Progress, The Supremacy of the Small Catechism, In Home, School, and Church, The Triumphant Course of the Catechism through the Countries of Europe, A Basketful of Catechisms, The Catechism in English, The Red Man Begins to Read, Luther on the Catechism, What Luther's Contemporaries Thought of the Catechism, Modern Estimates." It goes without saying that every pastor and every teacher, to begin with, ought to send for a copy of this book and, after having given it a careful reading, recommend it to their people. Why not try to place a copy of this book in every one of our homes early in this anniversary year, so that parents and young people will read it and learn better to appreciate and to love their Catechism? Professor Graebner's book is so well gotten up that it deserves wide distribution. May we also suggest that our congregations place a copy or two of this book and a few copies of the Small Catechism itself (perhaps in the Schwan edition) in our public libraries. We ought to use the opportunity which the four-hundredth anniversary year affords us to put Luther's Catechism into the hands of many outside of our Lutheran Church. J. H. C. F.

The following *Synodical Proceedings* have appeared: —

1. Of the **Iowa District,** at whose sessions a German paper was read by *Rev. Th. Stephan* on a "History of the Iowa District" and an English one by *Rev. J. E. Rich. Schmidt* on "What Is God?" 40 cts.

2. Of the **Michigan District,** at whose sessions *Rev. F. A. Hertwig* read a German paper answering the question, "What Does the Lord Jesus Expect of His Disciples in Reference to the Expansion of His Kingdom?" 45 cts.

3. Of the **Central District,** at whose sessions *Prof. E. C. Lewerenz* read a German paper on "The Holy Ghost and His Work," and *Rev. W. Nordsieck* an English paper on "The Future of Our Christian Day-schools," of which only the theses are given in the printed report. 55 cts.

4. Of the **Western District,** containing no printed essay. 10 cts.

5. Of the **Central Illinois District,** at whose sessions a German paper was read by *Rev. E. F. Mueller* on Article XVI of the Augsburg Confession: "Of Civil Affairs," and an English one by *Prof. L. Wessel* on Article XVII of the Augsburg Confession: "Of Christ's Return to Judgment." 20 cts. — Order all the above from Concordia Publishing House, St. Louis, Mo.

The Evening Sacrifice. By *Edw. W. Schramm.* 449 pages. $2.50. Order from Concordia Publishing House, St. Louis, Mo.

This book of sermons, written by an experienced pastor of the Ohio Synod, purposes to supply the busy pastor with special sermons for evening services. It contains nine groups of sermons: four for Advent, five for the Epiphany season, nine for Lent, six for the Easter-Pentecost season, and five series of sermons for the Trinity cycle. These five series are entitled: "Spiritual Diseases and Their Cure; Sermons on Missions; The Christian and Afflictions; Gems from the Psalms; Sermons on Stewardship." Some of the themes at first appear as rather startling or sensational, but they are based upon passages that suggest them, and the sermons are well built up on the texts. The reviewer has not read every sermon, but those which he studied he found to be orthodox in content and well organized as to form. We do not recommend them to pastors who are looking for material which they can simply memorize and then inflict upon their poor congregations. Even Luther's sermons should not be used in that way, nor Walther's nor Sieck's; but to preachers who know how to use sermon material these discourses will open rich treasures of splendid, practical theology. The author's style is excellently adapted to pulpit oratory and merits special study. MUELLER.

Altar Lilies. By *Gerhard E. Lenski.* 32 pages. 30 cts. Order from Concordia Publishing House, St. Louis, Mo.

This is a novel gift for confirmands, beautifully printed, bound, and made up, and containing appropriate admonitions for the newly confirmed. MUELLER.

APOLOGETICS.

1. **What Is Wrong with New Thought?** By *Thomas T. Holloway.* 30 pages. 25 cts. (Biola Book Room, Los Angeles, Cal.)
2. **We Can Surely Believe.** By *Howard Agnew Johnston, Ph. D., D. D.* 143 pages. $1.50. (Fleming H. Revell Co.)
3. **Man's First Disobedience.** An Interpretation and Defense of the Biblical Narrative of the Fall of Man. By *Leander S. Keyser A. M., D. D.* 81 pages. 75 cts. (The Lutheran Literary Board, Burlington, Iowa.)
4. **The Philosophy of Christianity.** By *Leander S. Keyser, D. D.* 266 pages. $2.25. (The Lutheran Literary Board, Burlington, Iowa.)

The four books which for the sake of convenience we have here grouped together exhibit an array of proofs on behalf of Biblical truth against the falsehoods of pantheism, agnosticism, and atheism. *What Is Wrong with New Thought?* is a letter written by a Christian layman to a friend interested in the New Thought movement and discusses and refutes the errors of the New Thought as set forth in Ralph Waldo Trine's book *In Tune with the Infinite.* The author shows that the philosophy of the New Thought is merely an idealistic pantheism, "inferior even to the materialistic pantheism of the past century"; that it denies the true nature and divine personality of God, the Holy Trinity, the deity and divinity of Christ, His atonement on the cross, the dreadful consequences of sin, and

the possibility and necessity of redemption through the blood of Christ. While brief, it is sufficiently thorough in proving that the New Thought is a most insidious, dangerous, and pernicious antichrstian cult.

We Can Surely Believe consists of eleven lectures against atheism, delivered by Rev. H. A. Johnston, of Immanuel Presbyterian Church, Milwaukee, Wis., before his congregation in the regular Sunday morning services. It is directed against the atheist propaganda carried on by the American Association for the Advancement of Atheism, the advocates of Mechanistic Psychology, etc. The defense of Christian truth is conducted in simple, popular language, which the common man who is unacquainted with the technical terms of philosophy may readily understand. We recommend this book especially to pastors who are looking for material for lectures against the atheistic propaganda that is carried on to-day. As all *apologetic* works, so also this must be used with care and caution.

The two books just reviewed were written by Reformed writers; the last two are the literary products of a renowned apologist within the Lutheran Church. The first, *Man's First Disobedience* was published at first by the Macmillan Company in 1924 and is now distributed by the Lutheran Literary Board. It is a defense of the Biblical narrative of the fall of man, which the author rightly receives as a historical record that is literally true. The book is brimful of apologetic material, especially chaps. II, III, and IV, in which the author refutes with irresistible logic the "non-historical views," meets the "ethical objections" of doubters, and defends the "historical interpretation" of the story of man's fall. No student of apologetics would miss the able author's unanswerable arguments when he deals with the rationalistic views of skeptics who on the basis of their prejudiced minds reject the Word of God as a myth. His logic is clear, convincing, and final. However, the author ventures on dangerous ground when he approaches the realm of the unknown on which divine revelation has not spoken with clearness. Again and again he suggests explanations which are merely suppositions, utterly devoid of Scriptural proof. This is a danger which besets every apologist as he seeks to explain by reason what Scripture has not accounted for. As an instance we quote this sentence: "The cosmos as God made it contained a vital principle or force capable of imparting to man perpetual physical life or continuous existence without decay or death" (p. 68), or: "Then this life principle, residing seminally in the tree of life, would have permeated and possessed in all fulness the entire natural cosmos, making of every tree a tree of life" (p. 69), or: "God saw that it was better to create moral beings, even though they might sin, . . . than either to live in lonely isolation [*sic*] forever or create an unmoral universe filled with mere automata" (p. 65). Sentences such as these and scores of others found in the book go beyond the sphere of apologetics and not only weaken the stand of the Christian apologist, but also frustrate his very purpose. The Christian apologist must curb both his reason and imagination as he sallies forth to defend the truth divine; his business is not to supplement Scripture by reason, but to prove how unreasonable unbelief is. In this point, however, Dr. Keyser succeeds well, and for this reason also this one of his many valuable works on apologetics deserves the careful study of all who are interested in the defense of Scripture.

The Philosophy of Christianity. This volume is the culmination of Dr. Keyser's literary activity in apologetics and includes much of the material, though in a different form and connection, which he has offered before in briefer works. Its purpose is to show that Christianity is able to set forth an "adequate world view" or "an adequate explanation of the universe and all its varied phenomena." Its conception both of God and of the universe is satisfactory to the human mind; indeed, it alone is satisfactory. It is in this sense that the author speaks of the "philosophy" of Christianity.

In perusing the book the reviewer was impressed by the immense amount of research which the learned author has put into it. Dr. Keyser is easily the leading apologist of the Lutheran Church of America, and he deserves credit for the pioneer work which he has done in this field. His grasp of the subject and the lucidity with which he presents his material make his works on apologetics worthy of careful study. As a Lutheran, too, who professes the plenary inspiration of the Bible, he is in a position to defend Biblical truth much better than the ordinary Reformed apologist, whose conception of inspiration is usually quite indefinite. But if these features go far to recommend this volume, there are others which cannot be considered so favorably. The chief value of Keyser's *Philosophy of Christianity* lies in those chapters in which the author deals with the refutation of antichristian theories and non-Christian world views and religions. Here he is at his best, and the Christian reader is made to admire his clear reasoning and his convincing logic. The book, too, is good reading when it deals with the positive elements of apologetics, as, for example, with the truth and reliability of the Bible, the reality of sin, the sublime Biblical conception of God, the need of redemption, the wonderful way of salvation through Christ, the fruits of faith, etc. However, it fails tragically when it attempts to analyze and demonstrate before the forum of reason the mysteries of the Christian faith, such as the Holy Trinity, the incarnation, conversion, or the new birth, etc. Even the enlightened reason of the believer is unable to fathom these depths of divine wisdom; much less can they be rendered intelligible to the unenlightened reason of natural man. The sections in which this feat is attempted fairly teem with sentences that are inaccurate, indefinite, and downright false and misleading. Thus the doctrine of the Triune God is not "a necessary postulate of redemption" in the sense in which it is argued on page 121, where the author asserts that three persons were required to "uphold the cosmos and at the same time sustain the divine person who had humbled Himself." Nor does it follow that a "being who has three psychical foci is richer in self-consciousness than a being who is possessed of only one" (p. 123). When describing the mystery of the incarnation, the author speaks in sentences that smack of the doctrine of the modern kenosis of the Logos. "Only after His resurrection did He assert that all authority in heaven and on earth was His. This authority was fully restored to Him when He ascended to the right hand of the Majesty on High" (p. 130). In view of some of the preceding statements this certainly may be interpreted in a manner which the author would himself deprecate. When speaking of conversion, the writer says: "The Holy Spirit carries the

stimulus to the mind; then the mind responds by coming to a consciousness of its condition. Such a disturbance of his state of carnal security is necessary if he is to be saved. . . . But the man is not yet able to believe actively on Christ at this point; therefore, if he is penitent and unresisting, — a condition that might be called passive faith or the faith of complete surrender, — the Holy Spirit begets a new spiritual life within him, by which he is enabled, through his newly begotten powers, to exercise faith actively in Jesus Christ. By this process we note that the Holy Ghost begets in the non-resisting soul the ability of faith, and then the subject must use that ability, just as he must use any other ability divinely conferred upon him" (p. 231). If the charge of synergism is raised against the author on the basis of such statements, there is reason for it, for just so synergistic Lutherans have invariably explained the process of conversion.

However, to cite just such passages in which error is or may be latent is not quite fair to the many places in which the author's testimony against falsehood is splendid. Passage after passage might be quoted which are patterns of excellent representation of the Biblical truth. There is so much that is very good in the volume that it is a notable contribution to apologetic literature. Only, the volume must be studied with judiciousness. It is not a book for children, but one for mature minds, which are able to distinguish between gold and stubble. Nor can it be read in a hurry; it requires painstaking effort to master the pages of close reasoning and subtle argumentation. He who is willing to do this will be well repaid for his efforts. MUELLER.

Pleaders for Righteousness. By *George B. Winton.* 225 pages, 5×7½. $1.00. (The Cokesbury Press, Nashville, Tenn.)

This is one of a series of books issued by the Cokesbury Press under the general title "Leadership Training Series." It bears the subtitle "Studies in the Prophecies of Amos and Hosea." The book is of some value to one who is trying to get the background of the social and economic conditions at the time of these two prophets. If read with this purpose in mind, it will serve well enough. But the author has not succeeded in drawing a picture of the salvation through the merits of the Messiah, which is clearly the background of also these books. His discussion of sin and redemption is inadequate. The salvation of mankind, in the Old Testament as well as in the New, is not merely due to the goodness of God. To the statements at the end of the book that "the Lamb was slain from the foundation of the world; Calvary but served to embody, to visualize it, to make it articulate, concrete, evident, indisputable" (p. 224) should be added the clear statement that it was and is the grace and mercy of God in and through the vicarious atonement of Christ that brings salvation to sinful men. K.

Religious Education and the State. By *Jerome K. Jackson* and *Constantine F. Malmberg.* 195 pages, 5×7½. $2.00. (Doubleday, Doran & Co., Garden City, N. Y.)

The material for this book was collected by Professor Jackson, late Dean of Men at Gettysburg College, but the organization of the manuscript, after the death of Dean Jackson, was in the hands of Professor Malmberg,

Associate Professor of Philosophy at the same institution. The thought upon which the study presented in this book is based is wrong, namely, that the State can and should make religious education one of its functions. Fortunately this aspect does not appear often in the discussion and is never prominent, while the objective presentation of the present status of Bible-reading in the public schools, of public-school time devoted to religious education, of week-day schools for religious instruction and their relation to public-school education, of high-school credit for Bible study, and of related questions is well treated. Of particular value is the appendix, which occupies a little more than half the book, presenting the actual text of many laws and court decisions which are of interest in this connection, including the Oregon Compulsory Education Bill and the legal decisions relative to this bill. In view of this fact the price is not too high.

K.

Child Nature and Nurture According to Nicolaus Ludwig von Zinzendorf. By *Henry H. Meyer, Ph. D.* 229, pages, 6×9. $2.50. (The Abingdon Press.)

This book, which shows a wide and thorough acquaintance of the author with the various publications of the founder of the Moravian Brethren and is written in a rather sympathetic vein, describes the unbounded energy of the man who labored in three countries in an effort to establish his views. But the study clearly uncovers likewise Zinzendorf's lack of sound doctrinal basis, his unionism, and his *Schwaermerei.* His catechetical productions, both as to form and content, fall very much short of the Lutheran ideal. For a man of his type to try to improve upon Luther's Catechism was an unfortunate mistake. Many of the sections given from Zinzendorf's catechetical writings show a strange confusion and a lack of precise doctrinal application, as in the section devoted to the Fourth Chief Part of Luther's Catechism, "On Baptism." Nor is the teaching of Zinzendorf adequate on this point; for in his effort to avoid the *ex opere operato,* he falls into the opposite error and weakens the power of Baptism (pp. 44 ff.). The author of the book has interpreted the meaning of Zinzendorf, when he states (p. 47): "Baptism is thus the memorial, not the means, of man's salvation." Evidently the author himself does not write from the basis of a clear understanding of the Lutheran position, as when he states that the suffering and death of Christ cannot be considered suitable material for the religious instruction of children (p. 63). On page 75 he ascribes Paul Gerhardt's hymn *O Haupt voll Blut und Wunden* to Luther. — If one wants to have a great deal of material on Zinzendorf in a small compass, this book will serve his purpose. K.

The Shepherd Psalm. Naomi of Ruth. Facing Calvary. By *William Evans.* 50 cts. each. (The Bible Institute Colportage Association.) Order from Concordia Publishing House, St. Louis, Mo.

The meditations contained in these three dainty booklets present their subject-matter in simple language and with great warmth of feeling. There is also a wealth of illustrations, mostly apt, and of poetry, some of it mediocre. One cannot accept all the exegetical conclusions and will reject some of the doctrinal statements. The author, for instance, distinguishes between backsliding (the subject of "Naomi") and apostasy,

the term *backsliding* being expressive of the Calvinistic doctrine of the Perseverance of the Saints, puts experience above Scripture, and says too little, in the Lenten meditations, on the forgiveness of sins. The meditations thus require a careful reader. The thoughtful reader, however, will profit by their earnestness. Besides, he can glean much useful sermon material from them and will learn the force of simple diction. A few samples: "'He saved others; Himself He cannot save' was the cynical, skeptical, tantalizing slur His enemies exultingly cast into His face as He hung there upon the cross in our place. And it was true, too. Not, however, in the sense in which the cynical and hypocritical Pharisees hurled these words at the divine Sufferer, but in a sense deeper, truer, and more far-reaching than they even imagined. Had He saved Himself, He could not have saved others. We live because He died; we laugh because He wept; we reign in life because He surrendered to death. True, He could not save Himself; for to come down from the cross would mean defeat and loss for the sinning sons of men." — "Listen, ye parents! You have taken your children to the theater; have you taken them to church? You have taught them to play cards; have you taught them how to handle their Bible? They have seen you on your feet, dancing; have they seen you on your knees, praying? When you stand in the presence of the Judge and King in that Great Day, will your children be there with you?" — "Do you know that since Matt. 28, 19 was spoken by our Lord, after these twenty centuries since the uttering of that parting commission, there are now, in this day, 25,000 different districts in the non-Christian world, every one of them containing 25,000 individuals, who know not Christ or the Gospel? This is the Church's shame — shall we say crime?" E.

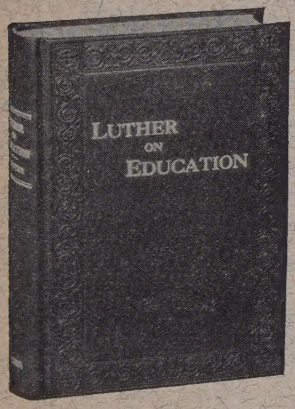
How to Speak Effectively without Notes. By *Robert E. Speer.* 28 pages, 4¾×7¼. 50 cts. (Fleming H. Revell Company.)

This book is a reprint of the original published ten years ago. We have had a copy on our book-shelves for some years and do not hesitate to say that it contains very good pointers for preachers. But while we heartily approve of preaching without notes in the pulpit, — such free delivery being, in fact, the only kind that ought to be advocated for any public speaker, — we cannot approve of not writing the sermon in full. Writing makes for clarity of thought, exactness of language, and compact brevity — qualities of a good sermon. Only the very exceptionally experienced preacher can dispense altogether with writing his sermon in full and speak well from a mere sketch; and even then he will find it necessary, as Speer suggests, "to go over it again and again and again in his mind." Says Speer: "I have gone over a speech from twenty to forty times in my mind." After a preacher has been in the ministry about fifteen years, he may with some advantage try — perhaps he ought — to write out one sermon in full and preach another from a detailed sketch. Also the latter method, however, will demand very careful study on his part, even as to the expressions and words to be used. And let us keep in mind that a written sermon ought never to be recited; the preacher, being full of his subject, should speak in a conversational tone. Our readers will find it well worth while to buy and read Speer's book. J. H. C. F.

LUTHER ON EDUCATION.

By F. V. N. PAINTER, A. M.

That Luther brought about as important a reformation in education as in religion is an often-repeated statement. The progress that has since been made in education has its roots in the fundamental thoughts and principles of the great Reformer. The value of Luther's educational views and their relation to educational progress make it imperative that every Lutheran educator be thoroughly acquainted with them.



These facts have induced the publishers to acquire the publication rights of a book which was at one time on the market in a limited edition, but was no longer available.

LUTHER ON EDUCATION, by Painter, contains four chapters of historical introduction acquainting the reader with the age in which Luther lived and with the movements with which he was identified. Then follows a chapter on the hero of the Reformation himself and next his views on Domestic Training, on Schools, and on Studies and Methods. The second to the last chapter contains Luther's famous treatise entitled *Letter to the Mayors and Aldermen of the Cities of Germany in Behalf of Christian Schools,* of which the author in his *History of Education* says that it must be regarded as the most important educational treatise ever written. The work is brought to a close with the most elaborate of Luther's writings on education, the *Sermon on the Duty of Sending Children to School.*

Although Painter says that it is not easy to make the great rugged, impetuous German speak our language acceptably, he has succeeded admirably in rendering Luther's views in elegant English.

LUTHER ON EDUCATION is a volume that will soon be found on every Lutheran minister's and teacher's book-shelf. It is beautifully bound in boards covered with red cloth, with decorative border design in blind and title in gilt stamping. The volume measures 5¼×7½ and contains 282 pages. Price, $1.50.

CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

The Gem of the Reformation

A Jubilee Gift Booklet Commemorating the Four-hundredth Anniversary of the First Publication of the Small Catechism of Dr. Martin Luther

By REV. WM. H. LUKE

The Purpose. — This jubilee gift booklet has been published *for the children* of our Synod. In every congregation, schools and Sunday-schools will in some manner commemorate the anniversary of the Small Catechism, so often called *the Children's Bible.* Wherever such a celebration takes place, a memento of the occasion will be given to the children. It is for this express purpose that this gift booklet has been published.

The Text. — In simple, understandable language the author impresses upon the Lutheran boy and girl of school age the deep significance of Luther's Catechism. In his historical introduction he pictures to them the spiritual poverty of the children, and of the parents, too, of Luther's time; Luther's intense regard for children, and how this love for children led him to write the Catechism. The author then points out how the Catechism has guided millions of boys and girls to heaven in the past and how it will continue to guide other millions in the future if they will "gladly hear and learn it." What will these boys and girls do with this precious heirloom? The answer lies in the author's admonition, "Don't give up the gem!" A reprint of the Six Chief Parts in full completes the booklet. Young and old will be moved to a deeper appreciation of the Catechism by the reading of these 32 pages.

The Illustrations. — Ten full-page illustrations have been interspersed in the text-matter. The first is the reproduction of a famous Luther portrait by Cranach; this is followed by "Luther Finding the Bible." The third portrays Luther and a group of coworkers translating the Bible; the fourth depicts Luther's family life. Each of the remaining six pictures illustrates one of the Six Chief Parts. The Hofmann picture "Christ in the Temple" illustrates the Ten Commandments; the Crucifixion, the Creed; Hofmann's Gethsemane, the Lord's Prayer; Christ Blessing Little Children, Baptism; Christ Forgiving the Sinner, the Office of the Keys; Da Vinci's "The Last Supper," the Sacrament of the Altar.

The Make-Up. — Printed on clear, white, high-grade paper and bound in substantial light-blue covers with gold title-stamping, *The Gem of the Reformation* is a pamphlet that should gladden the heart of every Lutheran boy and girl. It invites reading, and once read, it will be a treasured possession, no doubt, a memento of a great event. Size of covers, $5 \times 6\frac{3}{4}$ in.

The Price. — *Only 15 cts. the copy.* The reason for this remarkably low price lies in the one fact that the booklet has been printed to sell in scores of thousands of copies. This jubilee remembrance ought to be in the hands of every Lutheran day-school and Sunday-school pupil.

Important! — It is also published in a parallel German-language edition at the same price per copy. Order *Das Kleinod der Reformation* if you wish the German edition.

CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.